November 5-Twenty-third Sunday After Pentecost-St. Elizabeth, Mother of St. John the Baptist.

Beligious Services To-Day-Herald Beligious Correspondence Religious Notes, Personal and General.

Services To-Day.

at the Canal street Presbyterian church Rev. Nation's Choice."

A Union communion will be held in Emanuel Church, East Fifty-seventh street, at four o'clock this afternoon. Ministers of various denominations

will take part in the services. Rev. Dr. Merrill Richardson will preach in the New England Congregational church this morning on "Bible Doctrine of Reconciliation" and in the evening on "Apostney."

Rev. P. L. Davies will preach this morning, in Berean Baptist Church, on "Christian Politics." Rev. William Abbott will officiate in the Church of

the Reformation this morning and afternoon.

At the Central Methodist Episcopal Church Rev. Andrew Longacre will preach this morning, and in the afternoon a meeting of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church will be held, at which addresses will be made by Rev. Thomas Guard and others, on the work of the society.
itev. H. D. Ganse will preach this morning and

afternoon in Madison avenue Reformed church. Rev. Charles F. Lee will preach on "Conversion, in the Pifth Universalist church (Chickering Hall). this morning.

"The Coming Election: Corrupt Officials and What Should be Done With Them," will be the subject of Rev. W. H. Boole's discourse in the Beekman hill Methodist Episcopal church this evening. Services will be held in the morning as usual.

Rev. H. D. Northrop will preach this morning and

evening in the West Twenty-taird street Presbyterian church. His evening subject will be "Spiritual Affinities, or Love on Earth and in Heaven." Rev. F. C. Sweetser will this evening deliver the last of his series of lectures, founded upon the ex-

periences of his recent trip to California, in the secker street Universalist church. The morning appiect will be "The Power of Love." Rev. C. S. Harrower will preach morning and evening in St. Luke's Methodist Episcopal church,

and in the afternoon Rev. Thomas Guard will adtress the Sunday school. Rev. Drs. Paxton, Vermite and Van Nest will

address a meeting in reference to the Gospel in Italy in the South Reformed church this evening. Rev. Charles B. Smyth will preach in the American Free church (New York University) this morn-Rev. & W. Selleck will preach on "God's Law of

compensation" in the West Twenty-fourth street Methodist Episcopa: church this morning. Evening services as usual. Rev. William N. Dunnell will preach, morning and

evening, in All Saints' Free church.

Rev. P. C. Ewer will preach this morning in

Rev. E. O. Plagg will preach on "Modern Crimes" in the Church of the Resurrection this morning.

Rev. Mr. Hepworth will preach in the Church of the Messiah this morning on "How to Read the Bible" and in the evening "The Christian Voter: A Talk with Young Men." Rev. Wm. R. Caird, of Scotland, will preach this

evening in the Catholic Apostolic Church on the "Christ in the Casims." Services will be held in Zion Churca as usual to

"Bishop" Snow will discourse on "The Dogma of the Immortality of the Soul a Heatnenigh Fable," this afternoon in the University, Washington

Mrs. Emma Hardinge Britten will speak before the Society of Spiritualists in Apollo Ball this morning

What Catholiciam Has Done for Mankind. TO THE EDITOR OF THE BERALD:-

You will greatly oblige me by inserti g in your viduable paper the following answer to a letter signed J. T. Blakeney which appeared in your last Sunday's edition :-Your correspondent charges the Catholic clergy

with keeping the people in almost trutal ignorance, not only of everything else, but of their own religion in particular. "There is," he says, "not more than one in a hundred of their people who can give an inquirer the least particle of a rational account of easy for him to prefer such a charge, but quite impossible to sustain it. My own experience and that of hundreds of others who, sike myself, have neither been born nor educated in that Caurch in whose bosom Mr. Blakeney declares he has spent sixty years of his life, and who, consequently, could not be chassed as being prejudiced in its favor, has proved itself exactly the contrary. I have lived among Protestants and Cathones of an ranks and nationalities, and have invariably found the latter far bet er instructed in their religion, the reason o which is simply that Carboneism is positiveperhaps the most positive of all religious genominations. Its dogmas are clearly defined, and, in consequence, easily taught and retained. Its history is most insignately connected with its doguess, many of which are founded on the historical traditions of

most indinately connected with its dogmas, many of which are founded on the historical traditions of the Chores.

What Unitedicism has done in behalf of science and art it is amost needless to repect. All the most celebrated centres of tearning, the Universities of Oxford, Cambridge, Paris, Comors, Prague, Vienna, Heidesberg, &c., were founded with the approval and often at the mictation of the popes, in times when Catholicity was reigning supremely. All the most astonisting masterworks of arcintecture, sculpture, painting, &c., were and are still inspired by Catholicism.

Your correspondent asserts further, "that he can demonstrate the Catholic Church to be the most successful destroyer of charity the world has ever seen." Proofs of this assertion are, be says, ber doctrines of exclusive salvation and her religious wars. Regarding the first point, your correspondent cannot process ignorance of the fact that the Unionic doctrine admits involuntary error in matter of latte, an error that does not exclude from salvation; and with respect to the second, the writer fails to prove anything by proving too much, the worst fault that can be committed in logic. His argument roofdenns his own personston (whatsoever that may be) as well and even more than it does the Catholic Church.

bey as well and even more than it does the Catholic Charch.

If the wars that have been fought in this cause serve to prove it abad one and the destroyer of charity, what should be said of Protestantism, which in its very cradic lighted up the arc of the most bloody contests that history has ever recorded? Or does your correspondent condemn Protestantism alike with Catholicity, and is ne, as his communication seems to indicate, a worshipper of "the divine acousty of reason?" Whiche not admit that the most terocomes of wholesale outcheries ushered this mode of worship into existence? Has ne forgotten what kind of hecatombs the Revolution of 18s ofered on the attar of that divinity? Or, still more recently, has he forgotten the programme of the international and other similar societies, all worshippers of "the divine faculty of reason?"—a programme to which they have not been unfaithful whenever they possessed power enough to put it hato execution?

The catholic church not only "writes and preaches much about charity," as Mr. Blakeney kindly allows, but she enforces her teachings by her examples. She founds asylums for the poor, the sick, the restitute and inendess of all nations and creeds. There is no suffering but she tries to alieviate it, no wrong that she does not try to redress. Mer very enemies, if not binded by animosity and hatred, must admite her charitable institutions, and admit the fact that her adversaries try to imitate them, which is encomium enough in itself.

Your correspondent reproaches the Catholic schools for not inspiring chudren confided to their care with "mbounded respect for the divine facility so very finited, and, consequently, so very much exposed to err? The Catholic Church respects the rights of human reason, the only wants to keep it within the limits ordained by Nature herself, alove this human reason, that me call "dod," and to which alone unbounded respect for the divine facility of the prove an overmatch for this prond to make the facility of a prophetic ability, and with all if the wars that have been fought in this cause

till the end of the world," and that "even the pow-ers of hell shall not prevail against her." NEW YORK, Nov. 2, 1871. M. GRES.

Paying for Seats in Churches.

To the Editor of the librald:—
Can you tell me why most of the Catholic churches in this city insist upon a worshipper paying a cer-tain sum of money before he can get a seat in a pew at the balf-past ten o'clock masses? I am a good Catholic—at least I trust I do my duty as a Catholic to the best of my abiuty, aided by the grace of God. Owing to a great many circumstances 1 am not to the best of my ability, aided by the grace of God. Owing to a great many circumstances I am not able to attend the early masses. When I go, as I generally do, to St. Stephen's church, in Twenty-eighth street, I am met at the door by a man who tells me that I must contribute something toward paying for the extensive repairs and embellishing of the oburch. I hadn't a cent in my pocket one Sunday morning, and although I told the man so, I did not get in and had to miss mass. Now this collecting at the door of St. Stephen's has been going on for several years to my own knowledge, and I think, as a good many Catholics think, It is time a man could go into the church to hear mass without being dunned at the threshold as though it were a theatre. Where does all the money go to? St. Francis Kavier's church, which I sometimes go to, is another sample of this collecting business. It has this advantage over St. Stephen's, that you can go in without being asked for a contribution at the door; but if you want a seat you've got to pay twenty cents for it. Last Sunday I connied no less than ten pews in this church with only one person in one of them, and no one at all in the other nine, and yet the assless on either side of the church were crowded with men and women. One woman had to leave the church in a fainting condition because of the integue of standing, and yet the nearest pew to her was an empty one! Can this kind of thing not be remedied? It's all very well to say that all the pews are rented. If the people who rent pews don't see fit to attend before the Gospel is read why not throw open the empty news to those who are at hand, and who give their mite for the support of the church?

CATHOLICUS.

The Russian Chapel.

Last Sunday we had opportunity to attend service in the little neat Russian chapet, 951 Second avenue, between Fiftieth and Fifty-first streets, Among those between Fiftieth and Fifty-first streets. Among those present we saw Bishops Young, from Florida, and Quintard, from Tennessee, both bishops of the Episcopal Church. As we hear, there are many sympathies between the Russian and Anglican churches, and the Russian priest here exerts himself much to bring about a union of the two churches. The chapel is chiefly visited by the higher classes of society, and admission is granted to every one, so far as the room allows.

Every Saturday at seven o'clock P. M., and every Sunday and Holy Day at half-past ten o'dlock A. M. there is service in the English and Russian languages.

A new parish has been formed in the diocese of Brooklyn, embracing the district bounded by Canton street, Flushing avenue, Ryerson street and Myrtle avenue, to which the Rev. T. J. McGivern has been assigned as pastor. A meeting of the leading Catholics residing in the new parish will be held this evening at half-past seven o'clock, at No. 11 North Oxford street, to further the organization of the parish. Nine lots have already been purchased, at a cost of \$15,300, as a site lot a church, between Flushing and Park avenues, extending from Clermont avenue to Adelphi street. Mr. Neil McGoldrick, the most active lay promoter of the movement, expects that a handsome Catholic church will be completed there before Christmas Day, 1873.

Reform in the Baptist Church. The Rev. J. Byatt Smith replies to several ques tions of a Wisconsin brother, the purport of walch may be sufficiently inferred. He says:-

may be sufficiently inferred. He says:—

1. I give no invitation to the communion table. I simply as the Lord's servant announce "The Lord's Supper." Christ left no invitation, no form. An invitation is the assumption of priority of right. It is "the Lord's Supper." and if I am the Lord's disciple I have a right to it, and I am responsible to the Lord for the act of partaking.

2. My church is in full fellowship with the association. The great majority of my church, if forced to a vote, would vote open communion. I should deprecate such action. A church which requires open communion as a condition of membership.

3. I would not put over the door of my church Freewill Saptist or Bondwill Eaptist, open communion or close communion, but simply the Baptist Church. Let us close up the ranks in the grand army of the Lord and "fight" not a battle for minor points of creed and distinctive titles, but "the good light of faith," giving all hail and fellowship to every solder-of Christ, whatever may be the special juscription upon his banner or the cut and color of his dress.

3. A healthy spirit of gospel liberality is daily growing in the Eaptist Church, and before it bugorry will its like the shadows of the night before the rising of the sun.

The overture "Is it right or proper for a minister of our Church to administer the rite of baptism by immersion' was presented to the Presbytery of Lafayette. The Committee on Bills and Overtures returned for answer "Emphatically no."

National (Methodist) Camp Meeting. The committee having control of these meetings decided at their late council to hold six the coming summer. The favored localities are Oaks Corners, Central New York; Sea Chiffs Grove, a new place on Long Island Shore; Kennebec, Me.; Urbana, Ohio; Wilbamsville, Hi., and at some prominent and cen-tral point in the South.

Temperance Sermons. This course of sermons by seven distinguished man and Professor Mears-will be concluded on Sabbath next, when the Rev. John Hall, D. D., with preach at his own (Fifth avenue Presbyterian) church, corner of Nineteenth street, at the usual hoar of afternoon service. His theme, "The Active Fiety of a Queen," will include an appeal to the queens of society and be specially adapted to circulation before New Year's Day.

Baptist Progress in New York State. The Framiner publishes an interesting paper, read by Rev. Lyman Wright, as chairman of a committee, before the State Pastors' Conference at Ithaca, October, 1871, from which we make an extract:-

The latest denominational statistics give us in the state 101,744 members, composing 841 churches, with 752 ordained and 89 unordained prenchers. These churches are gathered into 46 associations, and we find by a comparison of associational reports that of these one remained unchanged, twenty lost and twenty-six reported gains in the year immediately preceding the current one. The baptisms reported last year were 4,955, a small increase over the precious year. Seven churches have been recorded. distely preceding the current one. The baptisms reported last year were 4,965, a small increase over the previous year. Seven churches have been reorganized, thirty ministers ornained, twenty-six meeting nouses dedicated, sixteen of which are new ones, and two have been purchased of other denominations. Many are just now undergoing repairs more or less extensive, and some twenty or more are being erected. Several of these, as well as of those already dedicated, are of the first class as to size and value. In the department of building and improving places of worship the current year is believed to be without its parallel in our history. Improvement has seemed to be the order, both in the city and country, all over the State. The success of some of the more feeble churches in erecting and dedicating to Goo, free from debt, really beautiful and even costly ethices, is full of instruction as to what difficulties may be overcome by united and persistent endeavor, and gives, moreover, a very hopeful aspect to the future of thees self-sacrificing churches and congregations. Nor is this all. More scriptural ideas of the Christian stewardship are being entertained among our breturen of ample means, as the large donations to ministerial and general education and to the Church Edifice fund of the American Baptist Home Missionary Society within the past lew years do most fully attest. Contributions for the approved objects of benevolence generally are kept on the ascending scale. An increased liberality is manifested in the support of pastors, and with the onward march of intelligence, to which the Sunday school is contributing so largely taptists are taking their place with the foremost, and the motto for both the pulpit and the pew is, "Onward still onward."

Religious Noted-Pe sonal and General. Rev. H. C. Riggs, of St. Albans, Vt., accepts the call to the First Presbyterian church, Rutnerford Park, N. J.

Rev. Henry A. Wales, late of Elmwood, R. I., was installed paster of the Second church in Stonlington, October 18. Mrs. L. H. Van Meter, a reissionary of the Ameri-can Baptist Union, med at Bussein, Burnoah, on the

27th of August.

Rev. F. C. Krause, of Dundee, Mich., has been alled to the mission work in South Australia, and s already on his voyage to that land.

Bishop Whipple, of Minnesota, has acceded to the call of the Sandwich Islands, and will go and perform eniscopal duties during the coming winter.

Out of the tweive Presoyterian churches in Chicago only three were burned; and one of these had been sold before the fire, so that the loss is but of two.

Rev. Dr. Strong, pastor of the South Congrega-tional cnurch in Pittsfield Mass., over which he has been settled for seven years, has tendered his resig-nation, with the request that none of his people will oppose it.

THIRTY-FOURTH STREET SYNAGOGIE.

Abraham the Model of Faith for All Men and All Times-Tried in the Fire and Parified-

Sermen by Rev. Dr. Vidaver.

Sermen by Rev. Dr. Vidaver preached an eloquent discourse to a large congregation in the Thirty-lourth street spangages on the trials and the of Cultus with that of Justice. The symbolius of

grandeur of Abraham's faith. His text was Genesis xxii., 1—'And it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Here am I." There is an Abraham, and he said, Here am I." There is an old legend concerning Abraham, said the Doctor, which states in effect that a committee of angels waited on the Almighty and asked him, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" And God pointed triumphantly to Abraham, saying that men like him are the foundation upon which the world stands; that he had sacrificed his only son to the Lord. And then like Abraham, said the Doctor, are then had become a few and the property are then had become a few and the property are then had become and the sacrificed. the Doctor, are the noblest specimens of creation. Through their lives more than through all the mani-festations of creation beside is God glorified. If the rolling thunders and the fishing lightnings, the sweeping tornado or the devastating fire, the azure sky and the verdant fields speak of God, it is only such men as Abraham who can attune their cars to hear the voice of the Lord in the thunder or the urricane, or in the still, small voice. And hearing Him thus speaking in and through nature they are ready to exclaim, Holy, holy, holy, Lord God of hosts! The Almighty once said that by those who stand near him He should be glorified. And who stand so near to Him as moy! Who shall ascend into the holy hill of the Loru? He that hath clean lands and a pure heart, responds the royal bard of Israel. A pureminded man aloue can stand before food, and such was Abraham. He was raised up in a time of heathen darkness and superstition to show men the true way of latth. Last week, and Dr. Vidaver, we showed you Abraham manifesting his faith in good woras; lo-day we shall present him manifesting the same faith under severest trais. He exhibits faith in its highest and sublimest degree of perfection. From Abraham we shall learn the trais and trumphs of latth. White it is true that good actions may be, and they are, the ouigrowth of religious faith, nevertheless good deeds alone are not faith, and a manly action, however good and noble, cannot resist Satan without faith. Witness the example of Job. Hewas rich and benevolent, but Satan comes to God and says:—"Stretch forth thine hand now, and he will curse Thee to Thy face." God stretched forth his hand, or allowed Satan to injure Job, but did the latter curse God or deny Him? Not at all. He had faith in God that his bread should be given and water should be sure. And is it any wonder that he or that we cling to our religion? The ox knoweth his owner and the ass his master's crib, and shall not men seek upto their God? No wonder that a man possessed of such taith should dispease blessings all around him. And thus alone is true faith revealed unto us. Faith is the mother of virtue, and virtue is victory, and victory implies and requires conflict, and he who in the conflict with Satan and sin comes off victorious alone deserves the title of faithful. He alone has the solid foundation appear, and the world assess that his taith is built on the Rock of Israel. It is not in prosperity, but in adversity, that the trial of our faith Him thus speaking in and through nature they are ready to exclaim, Holy, holy, Lord But, like the diamond, the more they are cut the more they sparkle. You ask why it is that righteous men suffer. It is only through suffering that the trial of their faith appears. The diamond sparkles brightest in the darkness. The Lord trich the righteous so that their sufferings are not suffering at all, and the man of the world is amazed that the man of faith can be joyful under circumstances that would overwhelm him. But the latter sees God's hand in all his checkered scenes of life, and the heaviest stroke is to him but the outgoing of divine love. If we understood faith and had more of it we should see the angels ascending and descending on Jacob's ladder. David said that all the Lord's waves and billows passed over him, and he merely bowed his head and let them pass and was not crushed by them. Such is faith, at tanght by the field and by Judaism, and we know none other. Abraham had a mission to prociaim to the world the true God, and israel has a similar mission. Like our progenitor we have gone forth from our own land, and amd sufferings and trials have exalted the name of the true God. The treading down of the Jew was the lifting up of mankind. And now from every mosque and tempe and church in the world the truit is acknowledged that from Zion the law has gone forth, and the world of the Lord from Jerusalem. And the poor, despised Jew has carried both with him.

THE DOLLINGER MOVEMENT.

The Havarian Ministry Recognize the Old Catholics-Political Resume of the Question-Von Lutz and His Predecessors-Facts in Connection with the Differences Between the Old Catholic Leaders and the Vatican.

MUNICH. Oct. 15, 1871. Yesterday's session of the House of Representatives virtually decided the fate of the Catholic requestion is concerned. Hitherto the agitation has een kept chiefly to the religious side of the question, and the reform leaders are as much surprised as rejoiced at the declaration of the Bavarian Ministry, as given by Von Lutz. In a two hours' address to the House. This declaration verifies to a great extent the rumor that has been current some time among the reform leaders, that Lutz intended to declare war against the ultramontanes. This he has done, and the position of the Bavarian government is now pretty clearly defined. Before ana lyzing the long ministerial document it will be interesting to summarize the political side of the Catholic movement, in order to throw light on the whole question.

As long ago as the spring of 1860 Prince Hohen-lobe, then the Bavarian Minister-President, urged the necessity of the independence of the State being maintained against Roman assumptions at the send Ambassadors to the Council, to maintain the rights of the secular Powers. Austria refused, and he motion fell to the ground. Hohenlone, however, counselled by Von Lutz, at that time Minister of Justice. Invited the South German Cabinets to ask the judgment of the theological and juristic faculties of the universities of the respective countries on a number of questions which came to discussion at the Council, as, for instance, the relation of the Church to the State in case the teachings of the Syllabus and the infallibility of the Pope were made dogmas. Hohenlohe being convinced that here was an eminent political question, since the dogmatizing of the Syllabus attacked the fun damental principle of the constitution, which guaragreed freedom of the conscience and confessional equality. At the same time these very questions began to be discussed by the educated Catholics of Bayaria and Germany. The book of "Janus," "The Pope and the Council" arose, some articles on "The Council and the Civita" appeared in the Augsberger, and the Munich magistrates refused to place priests as school counsellors, since the latter stood under indunces in opposition to the common interest. But in the meanitum Hohenhohe had called upon himself the fury of the so-called "Patrious," or ultramontane party in the Landtag. They labored for the overthrow of the Hohenhohe Ministry, and as seven votings did not lead to the choice of a President of the Chamber the Landtag was dissolved and new elections ordered. This was October, and in the following month Dr. Dollinger issued a brochure, addressed to the archbishops and olishops, in which he spoke very carnestly against the Papal infallibility. anteed freedom of the conscience and confessional

no. Bollinger's brochers.

Bollinger's broche

was justly considered one of the best

the King were undoubtedly with Hohenlohe—a fact proved by the many assurances of esteem and friendship he gave to the aged Dollinger in his reformatory efforts.

THE VATICAN DECREES

published, Bavaria, being Catholic, was the first to feel their effects. The Bishop of Regensburg, educated by the Jesuits in Rome, and after him all the Bavarian bishops, forbade the theological students of their dioceses the attendance at Dollinger's fectures. The former Bishop called the students of their dioceses the attendance at Dollinger's fectures. The former Bishop called the students of his diocese from Munich at the close of the winter semester. The government old not attempt to interfere. In May, 1870, a number of the Munich Catholic scholars united in publishing a collection of brochures and books, under the lifte, "Voices from the Catholic Charon on Church Questions." Bollinger, Friedrich, Hüber and others were among the writers. At the end of July nearly all the Catholic documes of the University of Munich signed a declaration against the Council (which, in the meantime, had uttered the Infallibility of the Pope), saying that the Council was a not a free ecumenical one, and repudiates the new dogma as an innovation. The bishopy were then pressed to work. During the antumn vacations the Archbishop of Munich requested the Munich Theological Faculty to declare its nosition in regard to the Council and its decrees. All the professors of this faculty subjected themselves, except Dollinger and Friedrich. The Academical Senate contested the Archbishop's right to direct intercourse with the faculty.

and Friedrich. The Academical Senate contested the Archbishop's right to direct intercourse with the faculty.

The CASE of Priest Repter.

of Mering, then came up in December, inducing the government to take important steps. Reintle government to take important steps. Reintle refused to accept the dogma and was excommunicated by the Bishop of Augsburg. He ignored the ban, and, supported by the majority of his community, continued to perform his priestly functions as before. The decisions of the Council were at that time known in all the parishes indeed, but in most cases this promulgation had resuited without first having the royal permission—the placet—as expressly required by the Concerdat. Von Lutz, immediately after the definition of infailibility, had issued a circuitar calling attention to the inadmissability of the publication of the dogma. The only hishop who troubled blimself about the placet was the Archbishop of Bamberg, who, being refused, nevertheless promulgated the Valican decrees, like the rest of the Bavarian bishops. The case of Reintie was brought to the notice of the government by the Bishop, as went as the priest and his parish for the delence. This induced the Ministry of Cultus to decide that the State could not attach any civil importance to Reinfile's excommunication, since this punishment had been given because of his non-acceptance of a dogma whose prilication the State could not, on account of its character, admit. Realite still remained in the enjoyment of the entire income of his living, and continued, is no decisted that the State could not touch him so long as he was supported in what he did by his congregation. A very important principle was here embodied—the communication by his congregation. A very important principle was here embodied—the communicative to make the finite of relizion in the Volksschule because he had there promulgated the new dogma. The congregations which complained to the ministry of Cultus that the new dogma was forced upon them—that is, in case of refusal,

of refusal, refused the sacrament, &c. were informed that they were in the right, in opposition to the conduct of the bishops. Talls very principle of the right of the communities it was that induced the old Catholic to go to work energetically to form old Catholic congregations?

On the 28th of March, 1871, the lamons declaration or Dr. Dollinger to the Archbishop of Munich appeared. In which, in five theses, he refuted the dogma, concluding by declaring that, as Christian, theologian, nistorian and clizen, he could not accept the new dogma. On Palm Sunday the Archbishop issued a pastoral letter publicly demanding Dollinger's return to "orthodoxy," Dellinger, however, received support from his Catholic colleagues, and on Easter Monday 500 minential citizens of Munich assembled in the hall of the Museum, concluding an address to the government, demanding that the dangerous innovation should be kept away from church and school. Dollinger and Priedrich were excommunicated some days later. In June Dollinger and others declared these excommunications suspended over them as illegal, therefore as null and volid, and, in consequence, Dr. Friedrich officiated at the dying bed and funeral of his College. Dr. Zenger, who, like all the signers of the University professors to Dollinger, were refused the sacrament. As Friedrich still continued to perform pressly duties the Archbishop formally deposed him from the cours benefit still continued to perform the ministerial Presidency, he, it being a vowed by the liberals, being the elog preventing the Ministerium was slow to act, and great pressure was put on to get the removal of Count Eray from the ministerial Presidency, he, it being a vowed by the liberals, being the elog preventing the Ministery from taking more decided measures.

COUNT BRAY

gave in his resignation. He was succeeded by Count Hegenener, Dux, who is exceedingly opposed to the new doom. In the same as before, and that it remained with the secular government to say whether the State would retast in that the P

civil relations of the person sentenced, and would make arrangements to secure the independence of the civil department from ecclesiastical compulsion.

LATER EVENTS

are still too fresh in memory to need repetition, the more so as I am now treating more especially the political side of the question. A week ago kepresentative Herg, speaking for forty-seven of the liberats, asked the Ministry to define its position more clearly. The answer, as I said, followed yesterday, von Jutz speaking in the name of all his colleagues. The occument is, of course, of great length and vital interest to the question, and I will therefore give yon in a later letter its substance or translation. It closes with assuring protection to all citizens, seemiar or ecclesiastical, not recognizing the dogma of infallibility, against the abuse of clerical power, is willing to give to parants the choice of religious education, is willing to recognize the old Catholic congregations now constituting as Catholies, as has been done in the case of individual old Catholics. The government is ready to adopt legislative measures securing the full independence of the Church and the State from one another. But more of this document shortly. In closing allow me to add a few words on the life of yon Lotz, who is, in fact, the most important ally that the old Catholics have upon the political field.

JOHANN VON LUTZ

was born on the 4th of December, 1826, at Münnerstadt, Lower Franconn, the son of a school teacher. After studying in the Gymnasium of this native city he entered Wurzburg University, where he devoted himself to the study of law, it is noticed with some harded by the ultramontane papers that Linz's near wife was a Protestont lady, a Caroline Reuss, and, though a Catholic himself, he allowed his children to be educated in the Protestant fasth. In 1867, too, he married again, Anna von Schmidt-Osting, also a Protestant lady. Lutz was called by King Ludwig II, to be Minister of Justice in 1887, after being some time secretary to the King Innael

Allocation of Pope Pius the Ninth-Bollinger Censured but Not Mentioned in the Papal Edict-Why the Pope Accepts the Nomination of Bishops by Victor Emmanuel-The Schools of Rome Out of Danger. VENERABLE BRETHREN-With the grace of our

Heavenly Master I again salute you, giving you, brough God, health and benediction. Like a good shepherd it behooves me to keep an untiring vigit over my storm-beaten fold, for an hour of danger is at baml-not for the Church, which is impregnable not for our divine institutions, which, being the off-spring of truth, can never become subservient to falsehood-but for those individual Catholics, who, being unsound in virtue, become easily susceptable of the laise and flattering libertie of which certain hereties boast. Amid all our humiliations we have suffered none more grievous of which certain heretics boast. Amid all our hamiliations we have suffered none more grievous and agonizing than those wherewith certain pillars of our apostoileaty have made sorrowfut the very bosom of our beloved church. It is our lamentable task to condemn and cut off from our body those whom God had grited with especial honors, endowing them with grace and intellect to become the editication and defence of our grand religion. Pride, that robbed all humanity of perpetual joy, rendering Eden a place of condemnation and yielding to earth all the furmoil, serrow and distinting that prevail among men, has done its terrible work in our very saidst. A prelate who once reveiled in the spiritual joys and zeal of Catholicity has succumbed to the demon who prevails in vessels where other devils labor infectually, and has breathed forth to the world words of scandal and contradiction, making heretics rejoice and the faithful blash for his lufamy. Others—but, thanks to the Omnipotent Euler, they are extremely few, while we consider that corrupt example is more fruitnithan vermin in its directal consequences—have followed the ways of the unfaithful pastor, whose cross and staff to-day are as the red cloak and crown with which the Jewish executioner mocked the Redeemer of the world. His vocation is frustrated, his good works annulled, and his rank makes him a landmark in the history of heresies, his very name a sarcasm upon the Church. If the means which led to his infidelity had been of such a nature that I could, even in the face of his hefetical life, console and pardon him. I would do so with all my

love. But as the means were more criminal than the end, and more disgraceful to Catholicity—were it susceptible of dishoner—it is betrond the power of man to palliate his offences before his public submission to our teachings, and that submission mu to proper full, mumble and sincere: for, as these are the conditions of penance, so also shall these alone prepare him to the proper of the conditions of penance, and so shall these alone prepare him to the conditions of the condi

Given at St. Peter's this 17th day of October, in the year of our Lord MDCCULXXI., and in the year of our Pontificate XXVIth.

FLEETWOOD PARK.

Closing Day of the Extra Autumn Meeting-A Capital Race for the "Free for All" Purse-Henry the Winner.

Two thousand and more persons of New York went along the pleasant drives of the upper end of Manhattan Island yesterday afternoon o witness the supplementary autumn meeting of Fleetwood Park disintegrate and dissolve. A lovely day for the season greeted this turf amusement-seeking throng, and heartity did every one present enjoy it. At three o'clock the baicony of the club house and the ladies' ing figures, sweet faces and cherry lips enough to make the oldest veteran on the course wish such scenes would continue at Fleetwood for all time to scenes would continue at Fleetwood for all time to come. Among the many prominent gentlemen that made up the grand gathering were Commodore Vanderbilt, William H. Vanderbilt, William Turn-buil, Henry J. Howard, Sheppard Knapp, Samuel Weeks, William Ridabock, J. Q. Laws, R. J. Ander-son, James Laurence, Mr. Griswold, M. Cashman, Thomas P. Wallace, William Bird, T. B. Kerr, H. R. Kerr, Mr. Pettee, J. B. Ayres and Arthur Gillen-der. Seldom is so much excitement noticed on the turi as was apparent during the entire four heats necessary to make Mr. Waliace's beautiful noise Henry the winner; and around the pool seller, Jake Somerindyke, one could see mov-ing among and around the buyers gentlemen without shirt collars and stable boys innumerable, who mingled argument with vigorous denunciation regarding the respective chances of the competing animais. Of itself alone this phase of the afternoon's sport was enough to interest to a degree, but added to it the ample course, the fast horses, the

initial and bilun combined to put the beholder at ease with the world about him.

At last the contest was over and gloom had settled upon track and people. Down in front of the judges' stand Roden, the successful driver, was surrounded by hundreds of friends, and cheers were given him until they were sore-turoated. The time was given out, and then the crown began to surrounded by hundreds of friends, and cheers were given him until they were sore-turoated. The time was given out, and then the crown began to the clab house and then the broatles rolled away in handsome equipages towards Central Park and the city. The grand standers followed their example and were soon in the same track of the fair ones. The peanut hoy and bamana man trudged away logether, and last of all the little fellow at the chil gate ambled off to join the departing crowd, and the beautiful spot was left to its urban rustics; but those who went away carried with them a gratified remembrance of the best tot of the extra autumn meeting at Fleetwoon Park.

The track was slow, being soft and deep, more suitable for running than tracting races, yet the time was remarkably good. The race was between Mr. Wallace's bay gelding fleetry, driven by Milann how, and the george wilkes, driven by William Divices by P. Mance. The trof was mile heats, best three by Dan slace. Mr. Dannies. Mr. Shamons how, said Mr. Bacon's bay stallion W. H. Alien, triven by P. Mance. The trof was mile heats, best three by Dan slace. Mr. Dannies. Mr. Shamon's how, and the surround the first, second and fourth heats, thus breaking up the old "free for ail" ring, which has been a missing to the tinid horse. Henry won the race, scoring the first, second and fourth heats, thus breaking up to the tinid horse. Henry has been downers of these force were alreyed to the triod horse. Henry has been downers of these force were alreyed to the triod horse and the drivers and owners of these force were alreyed to the triod of the leading horses, in order to sail-sity the desire of the publ

RACING AT MYSTIC PARK

Three Fine Contests-Astronomer, and Airoy the Winners. Bosrox, Nov. 4, 1871.

The experiment of a fall running meeting, given by Mr. R. S. Wright, proprietor of Mystic Park, under the anspices of the Boston Jockey Club, was begun to-day at the Park, and although the weather was rather cold for outdoor sports the attendance was very good and the racing was decidedly the best ever seen here. The attendance of New York gen-tlemen was quite large, Dr. Weiden, Mr. Mc Daniel and others being here, with many of the best of their stables. Messrs. Armstrong and Smith, New York, officiated as timekeepers; Dr. Welden, of New York, Mr. S. Hammond and Mr. E. P. Hale, of this city, as judges, and Mr. C. H. Jay as clerk

the course. THE FIRST RACE was a dash of two miles over eight hurdles, for a purse of \$700. The entries were J. Thompson's a. in. Athlone, five years old, 154 pounds; A. Taylor's ch. g. Dick Jackson, six years old, 158 pounds; E. pounds; H. Gaffney's c. h. Vesuvius, four years old, 145 pounds, and J. Alloway's br. g. Duffy, five years old, 151 pounds. In the poels Vesuvius was a favorite at about even against the field. The horses were brought to the track shortly after two o'clock and were given a good send-off. A few m later Vesuvius went off with a trifling lead and took the first hurdle in good style, followed by Astronomer, Jackson a length Astronomer, Jackson a length behind, then Duffy, and Athlone last, several lengths in the rear. They all made the first leap in fine style, as they did the second and third, in the order named. The fourth hurdle was placed half way down the homestreich, and Vesuvius struck it, stumbling and throwing Gaffney over his head. He was not nurt, however, and speedily got out of the way while the horse continued on, taking the next three leaps with the others. Astronomer went to the front in good style, although Jackson knocked over a part of the hurdle on the backside. He then began to close on the three-year-old, and as he went over the last jump Jackson was but a length in the rear, and, athough he was urged to his speed on the run home Astronomer beat him by a length, Duffy a good third, Athlone fourth. The following is a summary:—
Mystric Park. Nov. 4—Purse of \$700; two miles, over eight hurdles.

Alroy kept on about 2nd Mahon distanced. Time, 5/42.

In the second heat Alroy went off with a lead, and during the first line had everything his own way, going along with an easy stride, but on the second mile Korce's jockey rathed him for a brush on the back side. For an instant they went along in very close company, but on the home run alroy beat his opponent a dozen lengths in 3532. The following is a summary:

PURST of \$800—Two mile heats, for all ages.

J. Donahue entered ch. c. Alroy.

1 D. McDamel entered ch. c. Abdel-Korce.

2 M. T. Downing entered ch. g. Major Mahon.

dis.

Time, 5/42—3/58/3.

The races will be contained on Monday and Wednesday, three events each day, closing with a steepic chase of about three miles across the country, but in full sight of the grand stand of the track.